

THE

# Jesuits Catechism

With STRICTURES thereon;

WITH THE

## ABJURATION

OF THE

FAMOUS GALILEO,

FOR

Asserting the SUN to be the Centre of  
the Planetary System.

To which are Annexed.

An account of the Remarkable MARIA DE  
LA VISITACION, who made such a Noise in  
*Europe* towards the latter End of the Sixteenth  
Century : with Observations on the JESUIT,  
lying in St *Michan's* Vaults in this City, and  
the strange Appearance at *Swords*.

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D U B L I N :

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## ADVERTISEMENT.

**T**HE following Pages were composed by Mr. QUEELY an eminent Merchant in *St. Kitts*, they were occasioned by the Catechism here inserted, which was handed about by the strolling Priests. Mr. QUEELY soon saw the danger, and endeavoured to obviate it as much as in his Power. There are probably Grounds to think this worthy Man's Labour was not lost, if we may form any Judgment from the number of Impressions and universal Demand. The Editor has added the remarkable account of *Maria de la Visitacion*, and that of the *Jesuit*, earnestly hoping it will have this effect, to reclaim good People from Error, or at least let them see on what they found their Belief.

TO THE

Right HONOURABLE

The EARL of *MOYRA*.

MY LORD,

**I**T is your Lordship's unwearied Care and Attention to promote *Religion* and *Piety*, that emboldens me to convey those little Pieces to the World, under the Patronage of your Name.

So strangely are Things changed in the Compass of a few Years, that *Virtue* and *Goodness*, once the Objects of Admiration and Love, are now set forth to be ridiculed and laughed at. I need not mention, that your *Lordship's* eminent Qualities, have excited in some mean and narrow Minds, that envious and depreciating Spirit (the sure Attendant on True Christian Zeal :) which prompts them to obscure and darken the most conspicuous and brilliant Merit.

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They would willingly persuade themselves that every Object is of the Colour that their distempered and jaundiced Eye represents to them. Or like the *Serpent*, tho' fed on the most wholesome Herbs, yet by the innate Malignity of his Nature, converts every Thing to rank Poison.

*I am*

*My Lord*

*Your Lordships*

*Most Obedient and*

*Humble Servant,*

JOHN FISHER.



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## INTRODUCTION.

**I**T needs some Apology for writing on a Topic that has exercised the Wits and Pens of the greatest Geniusses, for above two hundred Years past in Europe. One shou'd imagine that the Subject was, as it really is, intirely exhausted, Instead of any Advantage arising to the christian world from the controversy, it seems to have produced a contrary effect, by inflaming the minds of the dissenting Parties, and confirming them even more in their old opinions. It has been the art of the Romanists, to argue from the authority of this and that *Father* and by this means so kept the Protestants from the principal point, by making them exert their critical Talents on the writer so quoted. Had they consulted reason and weighed every thing in her Ballance, things would have probably succeeded better, and much useless labour saved. Most controversial authors, write for the learned, not considering that they scarce ever alter their sentiments, whereas did they descend to meaner capacities, who have no reason for believing so and so, but the Priests word, much good might be hoped for. This method in the following pages I have as well as I was able closely pursued.

It is very wonderful that a man of but common sense can suffer himself to be so far deluded as to believe he does not see, feel, or taste, what he must necessarily, and in fact does, see, feel, and taste. This blind credulity is owing, I think, to implicitism and strong faith in a guide, who first prevails on him not to trust to the means of knowledge, his  
reason

reason and senses, that his Creator has given him; but to rely on his teacher for the affairs of his salvation, as much as if he was infallible. Whereas neither the teacher, nor any man living, has any other means to come at the knowledge of the true or the false, but their reason and senses, without the use of which, a man would be no more than a lifeless lump of clay. For what is a man who lost his senses irrecoverably, or never had them perfect, as suppose an idiot, better than a statue? What notion has he of God or man, of right or wrong? not so much as an ass, which can distinguish a thistle from a stone. What can a little consecrated pickle of water and salt, or a drop of fallad oil, or any other whimsical superstitious rite or ceremony, contribute to a person's eternal welfare? not more than whistling or the blast of a conch shell would do. It is amazing people in their senses could believe that the practice or neglect of these or the like absurdities, can either benefit or hurt their souls, in this or the next world.

If any Romanist is inclined to answer these objections against Popery, it will be best for him, if he is sincere, not to bewilder himself or his reader with matters no way pertinent to the point in hand; because an attempt of that kind will be looked on, as giving up the cause and confessing guilt. As to the common Subterfuge of raking into antiquity, and giving the history of the faith, doctrines and practice of ancient or modern churches or sects, it will avail nothing towards refuting the STRICTURES; and much less will personal reflections do it. For let the author be who, or what you will, it will be vain and insignificant to urge his name, country, or religion, for a refutation of his arguments and facts; because those must stand or fall by the truth or falsehood of them; and not by his character, or by bold denials, subtil evasions, scholastic distinctions, or by a cloud of citations from learned doctors: such an artillery will be quite useless in this case. For,

If

If the catechist can prove unanswerably that no protestant was ever murdered by the inquisition, crusades or other instrument of barbarity set up for that very purpose by the church of Rome: that no dispensations, absolutions or indulgencies were ever published for reward or encouragement to any that would kill an heretick, *as the enemy to God*: that the pope and his priests are the only true church on earth: that a part of the church is the whole: that popes, councils, school-men and divines never differed in any article of faith or doctrine controverted between them and the reformed churches: that the church of Rome is not a corrupt church: that it did not secrete the second commandment from the People; that it does not teach, that out of its communion there is no salvation, or that all heretics are to be extirpated, or that no faith or truth is to be kept with them: that protestants are no members of the catholic church: that the reformed churches are not true churches, and a sound part of that church we profess in the creed to believe: that to be in communion with a protestant church is to be out of communion of the church of Christ: and that the last 12 articles of *Pius IV's* creed are either the whole or a part of the faith in which all christians were baptized. If, I say, he proves these several articles unanswerably, I will own he has fairly overthrown what I have said; But let him remember, in the mean time, that no authoritative *say-so's*, or fine spun harrangues, will be allowed worth a rush against the objector. To disprove the facts will do, and nothing else: all he offers beside will be impertinent, if not worse; and instead of proving will undermine his cause.

In order to make a compleat answer, he must not forget to take notice of the difference between the *old* and the *new popery*, and tell us which of them he reaches his disciples. If it is the *new*, he ought to burn the councils of *Constance* and *Trent*, as heterodox. If the *old*, he ought to burn the bishop of  
*Meaux's*

*Meaux's* exposition, his own catechism, and all the books written by the English jesuits since that exposition; for the two systems are inconsistent and incompatible. And yet I doubt not but he will affirm they are one and the same: and then his hearers will not hesitate a moment to believe him. The force of a strong faith! it is able to remove mountains. I shall be glad to know from him what is the reason a person would be burnt in Spain or Italy for an heretic, who would profess or practice what is taught in Great Britain and Ireland for catholic doctrine: and whether what is taught in Spain and Italy, or what is taught in the English dominions by the popish missionaries, is *the catholic faith without which no man can be saved*. And here again it is likely enough the catechist will say, as before, that they are the same. Whereas he might as well tell us contradictions are true; for so the world is imposed upon by dogmatical asseverations, which are received for articles of Faith, where people have not liberty to examine.

It may be proper on this occasion to address a word or two to the popish laity, and ask them, of what advantage it can be to an honest laic to sacrifice truth and fear his conscience by denying equivocally what his church teaches and practises in the face of the sun? Will dissembling notorious facts, and lying, on pretence of doing honour to God and the holy church, acquit him in the sight of heaven? Or can he think that because the negative cannot, perhaps, be proved against him, that he is, therefore, cleared in the internal court? I hope not. It might happen indeed that an hardened bigot may be persuaded by the insinuations of a guide to believe such a dissimulation meritorious: but when this is the case, there seems to be no remedy for him, until he returns to the use of his reason and senses. But he should not, in the mean time, talk of defending his superstitions with a knife at the throat of heretics; common discretion forbids a person on the  
wrong



wrong side of the question to assume such menacing  
airs: nor does reason or law allow such a privilege  
to a furious zealot\*.

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\* *This alludes to the unparrallel'd degree of impu-  
dence the Friars had arrived at in the Leeward-  
Islands, when they dared to talk as if they were in  
Spain or Portugal.*

THE



# THE JESUITICAL CATECHISM.

## CHAP. I,

*Question.* **W**HO made you?  
*Answer.* God made me.

*Q.* What is God?

*A.* A pure Spirit, all Perfection, the Maker and Preserver of all Things.

*Q.* What do you know of God?

*A.* First my Reason shews me, that there is a God, and again that there can be only one.

*Q.* Do you know any more of him?

*A.* Yes, by Faith, that in this Unity of the God-head there are three Persons.

*Q.* Which are they?

*A.* The Father, Son, and Holy Ghost.

*Q.* Is the Father God?

*A.* Yes.

*Q.* Are not the Son and Holy Ghost God?

*A.* Yes.

*Q.* Are there not therefore three Gods?

*A.* No, there is only one God.

## CHAP. II.

*Q.* **O**F what Kind did God make you?  
*A.* Of the human Kind.

*Q.* What is Man?

*A.* He is the noble Likeness of God, and Lord of all earthly Things.

*Q.* What

Q. What was Man made of?

A. His Body was made of Earth, no longer to live than while united to the Soul, a never dying Spirit.

Q. For what End was Man made?

A. To love and serve God in this World, and to see and enjoy him in the next.

Q. What Difference do you make between this and the next World?

A. That in this Nothing is certain but that we must soon die, and in the next every Thing is without an End.

Q. What do you mean by Death?

A. The Soul's quitting the Body.

Q. Is then Man's Happiness in the next World everlasting?

A. Yes, and therefore the greater, not being mixed with any Thought or Fear of finishing the same.

Q. Doth Man always attain to this great End?

A. No, for by Sin he becomes the Enemy to God, and therefore, after Death, is doomed to eternal Torture.

Q. How can a Man serve God in this World?

A. By Faith, Hope, Charity, and good Works.

### C H A P. III.

Q. WHAT Faith are you of?

A. The Roman Catholic, Apostolic.

Q. What do you mean by Apostolic?

A. I mean, planted by Christ and his Apostles.

Q. What do you mean by Catholic?

A. Universal; that's one and the same in all Places and Times.

Q. What do you mean by Roman?

A. I mean that I acknowledge the Pope of Rome to be St. Peter's Successor, Bishop, and Director in Spirituals of Christ's Fold or Church on Earth.

Q. What do you mean by the Church?

A. A political Body of Men spiritually united by one Faith and Communion, with proper Officers to administer the same, under one supreme Governor.

Q. Give

Q. Give a Likeness thereof?

A. Even as the Corporation of a Town or City, with their Governor or Mayor, are said to be one Body.

Q. What then is Faith?

A. A firm Consent to those Truths, that the Church proposeth to us, as revealed by God.

Q. Do you then only believe the divine Scriptures because the Church telleth you they are such?

A. For that Reason only, for I see no means of distinguishing them from profane or fabulous.

Q. What do you principally believe?

A. The Apostle's Creed.

Q. What is that?

A. I believe in God, &c.

Q. What is chiefly explained therein?

A. How the second Person of the Holy Trinity, the Son, became Man, took the Name of Jesus, and suffered to atone for our Sins.

#### CHAP. IV.

Q. WHAT is Hope?

A. A Confidence of obtaining God's Favour, and particularly eternal Life, through his Mercy, and the Sufferings of Christ.

Q. Which are the Vices opposite to Hope?

A. Presumption and Despair.

Q. What is Presumption?

A. It is a Confidence of obtaining God's supernatural Favours, either without his assistance or our Endeavour.

Q. What is Despair?

A. A Diffidence in God's Mercy.

#### CHAP. V.

Q. WHAT is Charity?

A. The Love of God above all Things, and of our Neighbour as ourselves.

Q. How

Q. How do we love God above all Things?

A. By preferring the Things that are pleasing to God to all others, and suffering any Loss rather than offend him.

Q. How do we love our Neighbour as ourselves?

A. By desiring such Good for him as we should for ourselves, and doing him no manner of harm.

## CHAP VI.

Q. **W**HAT good Works are necessary for Salvation?

A. First, to observe God's Commands.

Q. How many are they?

A. Ten.

Q. Say them?

A. 1. I am the Lord thy God, thou shalt have no other Gods but me. 2. Thou shalt not take the Name of the Lord thy God in vain. 3. Remember to keep holy the Sabbath Day. 4. Honour thy Father and thy Mother. 5. Thou shalt not kill. 6. Thou shalt not commit Adultery. 7. Thou shalt not steal. 8. Thou shalt not bear false Witness against thy Neighbour. 9. Thou shalt not covet thy Neighbour's Wife. 10. Thou shalt not covet thy Neighbour's Goods.

Q. Do not the Roman Catholics trespass the first Commandment, which forbids us to worship graven Images?

A. No, for by this was only forbidden Idolatry, into which the Jews were daily relapsing at that time, and by which they paid divine Worship to these very Idols.

Q. What other Use do you make of them?

A. We only use them to engage our sight by some holy Representation, which otherwise would distract us by its wondering amidst profane Objects.

Q. Are not these Commands hard to be observed?

A. Yes, but God offers us his Grace to enable us, and lest us the Sacraments, abundant Helps for the same End.



C H A P. VII.

Q. **W**HAT is a Sacrament?

A. It is an outward Sign of an inward Grace, ordained by Christ for the Use of his Church.

Q. How many Sacraments?

A. Seven.

Q. Which are they?

A. Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

Q. What is Baptism?

A. It is a Sacrament causing a spiritual Birth to a Christian Life, and therefore called a Regeneration.

Q. What is Confirmation?

A. It is a Sacrament that strengthens the new Christian in his spiritual Life.

Q. What is the Eucharist?

A. It is a Sacrament, that by the Body and Blood of Christ spiritually feeds a Christian.

Q. How is the Body and Blood present in the Eucharist?

A. Under the Appearances of Bread and Wine.

Q. Is not the Substance of the Bread there likewise?

A. No, for it is miraculously changed by the Words of Consecration.

Q. What is Penance?

A. It is a Sacrament that remedies our spiritual Disorders.

Q. What do you call spiritual Disorders?

A. Sin.

Q. What is Extreme Unction?

A. It is a Sacrament given to People in Danger of their Lives, to strengthen them for their Entrance into Eternity, or, if please God they live to fit the Soul for its further Union with the Body.

Q. What



[ 11 ]

Q. What is Holy Order?

A. It is a Sacrament that impowers some Persons to administer the Sacraments, and superintend the Church of Christ.

Q. What do you mean by the Word Hierarchy?

A. It is an Order of these dignified Men in a due Subordination to their visible Head on Earth the Bishop of Rome, for the political Government of Christ's Church, and Administration of the Sacrament.

Q. What is Matrimony?

A. It is a Sacrament that indispenfably unites a single Man to a single Woman, and gives them Grace to bear the Fatigues of their State.

Q. What do Divines remark of these Sacraments?

A. Their admirable Analogy with a Man's temporal and civil Life?

C H A P. VIII.

Q. **A**RE there any other Commands?

A. Yes, the five Commands of the Church.

Q. Say them?

A. Mass, Holidays, Fast, Abstinence, Confession and Communion at Easter

Q. Explain them?

A. The Church appointed some Days to be kept holy; others whereon we can eat only one Meal, and that without Flesh Meats; others whereon we are to abstain from Flesh; it next commands us to hear Mass Sundays and Holidays; and lastly, to receive the Sacrament of Confession and Communion at Easter.

Q. What is the Consequence of breaking God's Commands, and those of his Church?

A. Mortal Sin, the Death of the Soul, and the Punishment of Hell.

Q. Are all Sins mortal ?

A. No, some are only venial, to be punished in this World, or in Purgatory.

Q. What do you call Purgatory ?

A. A place to cleanse Souls, who at their Departure are not pure enough to go to Heaven immediately, nor bad enough to deserve Hell.

• The three Theological Virtues ;

1. Faith.    2. Hope.    3. Charity.

[ The Four Cardinal Virtues.

1. Prudence.    2. Justice.    3. Fortitude. .
4. Temperance.

The seven capital Sins, commonly called mortal,  
or deadly ;

1. Pride.    2. Covetousness.    3. Lust.    4. Wrath.
5. Gluttony.    6. Envy.    7. Sloth.

STRICTURES.

## S T R I C T U R E S.

## S T R I C T U R E I.

## Chapter ii. Question 7, 8.

**B**Ehold here. in this Jesuitical catechism, in these few words, HE BECOMES THE ENEMY TO GOD, the very source and pretence of those murders, ruins and devastations committed by the church of Rome, and its bigotted adherents for above 1400 years throughout Christendom and other parts of the world.—It is an invariable position of that church, that all persons living and dying out of its communion, are, *ipso facto*, THE ENEMIES TO GOD, and therefore eternally damned; for out of the church, they say (and that is according to them, the church of Rome) there is no salvation. Another position of theirs is, that all THE ENEMIES TO GOD are to be destroyed root and branch, wherever they have power, and the civil magistrate permits it. For proof of this I need only mention the Inquisition, the numberless crusades and the massacres made by them, the fiery executions from age to age throughout the nations, and the bulls of excommunication thundered out of the Vatican against Heretics and Schismatics, whereby their souls are given to the devil, their bodies to the flames, and their worldly goods to those who can take them. What do you think of this, good christian reader? What opinion can you have of that church and religion which practises such barbarities? From these positions they infer and teach, that, as all protestants are out of their church communion, and being so, ARE THE ENEMIES TO GOD and doomed to hell, it is meri-

torious and doing honour to God, to cut them off, kings, princes and people, with fire and sword.—*Mariana* the Jesuit says, *ferro perimere*, to destroy them with the sword. Good God! what an execrable and inhuman doctrine is this,—Indeed it is of such a nature and tendency, and so terrible in its consequences, that it requires no exaggerations to convince even the Romish laity, who have any humanity left, of the horrid wickedness of it.—And notwithstanding this, they not only perversely dissemble, but confidently assert, that their church teaches no such doctrines, and that it is all calumny.

This surely must be owing to a very strange insatiation.—But I would ask those honest men upon what principles they think the crusades against heretics and schismatics are set up? Upon what principles so many fires have been kindled by popish councils and commissioners? Upon what principle the Inquisition spills yearly so much christian blood? And if it was not instituted, and is maintained to this hour, for the murder and extirpation of protestants? *Pudet hæc opprobria vobis, et dici potuisse et non potuisse refell.* What excuse can be made now for an honest papist who denies or evades these notorious truths. Why really I cannot say, unless it be this, that he never examined the tenets of his church or religion: and as he at first embraced them by meer chance, and professes them upon hear-say (for that is exactly the case) he is ashamed to acknowledge what he cannot refute, and depends implicitly on his spiritual guide for the affairs of his salvation; having no other rule, natural or revealed, to follow; since he is not allowed by his church to make use of his reason or private judgment on pain of damnation; and he must not read or interpret the word of God. He may clearly see by this, that he is for ever deprived of all possible means of discovering the true from the false, as long as he continues to profess popery.

STRICTURE

## STRICTURE II.

Chapter iii. Questions 1, 2, 3, 4.

**T**HE point aimed at here is to imprint on our minds a strong persuasion that the pope has the direction of every man's conscience, and the sole power to invent and prescribe what religion, rites or ceremonies he pleases for the world. He that believes this, and is governed by it, need not trouble himself to enquire about Religion, or how he lives or dies; for this supreme dictator in spirituals and his deputies will take care of that for him; and supply all deficiencies out of their treasury, for a valuable consideration, without which all the man's virtues are condemned by them as naught, in direct contradiction to the sermon of Christ on the mount.

The christian faith is comprised in the twelve articles of the Apostles Creed. commonly called the Baptismal Creed. This is the faith which our forefathers in baptism solemnly vowed and promised for us to keep: this is the faith in which all christians were baptized: and this is the faith in which the popes themselves were baptized. But alas! it would not serve the end and purpose of the church of Rome; being too lank and unprofitable for them; they want a fat faith and religion. Wherefore *Pius IV.* framed a new creed in twelve articles, with a damnable clause for a sanction to it. It is this new fangled faith the catechist calls Roman, for a sure guard to the Pope's authority. He also calls it Apostolic, which he expounds to mean, planted by Christ and the Apostles: but this is false; for there is not a tittle of it in the Apostles Creed, as any man, papist or protestant, may see by comparing the one with the other. He likewise calls it catholic, that is, universal, or one and the same in all places and times. This is as false as the other; for we cannot meet with a single article of it in scripture, or in any of the creeds of the primitive church:

neither



neither was any person baptized, even by the church of Rome, in this Roman Catholic Apostolic faith from the first invention of it by *Pius IV.* to this day. This is so true, that I challenge the catechist to prove the contrary. I now appeal to the Romish laity, especially those of the British empire, and ask them, what motives they can have to suffer themselves to be so grossly deluded, as they are, by those missionaries of Rome. What benefit to their souls or bodies can they propose to reap by hearkening to false teachers and false doctrines. Or why will they not make use of the means of knowledge their Creator gave them, their reason and their senses, and save their money.

### STRICTURE. III.

Chapter iii.

Question 5, 6.

**A**S *Mabomet* borrowed materials from the *Pentateuch*, the *Persian Zerdust*, the *Targums* of *Onkelos* and the *New Testament*, to compose the *Koran*; so the catechist seems to be raking together some gleanings from *Riperda*, and the *Jesuits* of *China*, *Portugal* and *Canada*, to serve as a foundation for a sort of a new church in this western climate. It is very reasonably supposed by intelligent men, that he would not venture on so bold an undertaking, if he had not a dispensation for it: and that takes of all errors in law. He defines the church to be a political body like a corporation with a mayor: whereas most divines have hitherto taught the church to be a divine institution, and Christ the head and governor of it.—I readily allow the church of *Rome* is a meer political body, and the Pope lord mayor of it: but surely such a society of human invention cannot be the catholic church. This teacher is like a fisherman, who every now and then is changing his bait in order to catch the more gudgeons.

The

The christian church, or if you will the catholic church, is composed of all persons calling on the name of Christ, however differing in doctrines, rites, ceremonies and discipline, or how distant soever in time and place; for the name of Christ is the center of the unity of the church, and the very cement whereby all christians, universally, are made one body, under one head, the *Lord of Glory*, and not the mayor of Rome. We may see clearly by this, that no one church or congregation; not that at Jerusalem, Antioch or Corinth, nor the church in the house of Philemon, and much less the church of Rome, which is not mentioned in scripture, can be the catholic church we profess in the Creed to believe. No; for each and every of them is but a church of one denomination; and they together with all christian congregations or churches, universally in time and place, make the catholic church, It is therefore an arrant trick to impose upon well-meaning people a part for the whole: or to urge the authority of a particular church as the authority of the universal church. I would ask the catechist himself how came the church of Rome to be the catholic church? What is become of the Greek church? Are there no christians in the world but the Pope and his adherents? Are not all the reformed churches christian churches? or did their reformation from the gross corruptions of popery; from superstition and idolatry, unchurch them? Are not all men who believe in Christ, and call on his name, Christians? And is not the catholic church compos'd of Christian individuals? I shall expect an answer to these modest questions.

But the learned Jesuit says his political body of men is spiritually united in one faith and communion. It is well said indeed, if he means the Christian faith and communion whereof we make profession in baptism, and not the new faith of *Pius IV.* or any of his own invention, with which we have nothing to do; because, if men keep up  
to

to the Christian character, and *do justice, love mercy, and walk humbly with their God*, they have certainly fulfilled the eternal law which their Creator implanted in their hearts to attain to happiness both here and hereafter. But this will not satisfy the pope and his priests unless they have a faith and religion that will enable them to dispose of the lives, liberties and estates of men: to trample on the necks of emperors and kings: to enthrall princes and people: to blindfold the world, and to scrape wealth and dominion to themselves. This is what they call the catholic faith and religion without which no man can be saved.

If any body thinks he has discovered an error in what I have said hitherto, either here, or elsewhere, and proves it to be an error, I will immediately retract it: but I hope no man can be so far mistaken as to take his own prejudices or imaginations for a proof; for that would be an unpardonable weakness. My sole aim and view is truth: and it is quite indifferent to me on which side it is, provided I can find it out, if I am not already in possession of it. And therefore, whoever lends his help will do a very charitable deed, not to me alone, but to mankind in general.

#### STRICTURE IV.

Chapter iii. Question 7, 8.

*Non ad rationem, sed ad similitudinem vivimus.*

SENECA.

**I**T was a judicious observation of a celebrated writer of the last age, that the bulk of mankind have no opinion of their own in matters of importance, as religion is: but content themselves with that of their leaders, without farther enquiry: and then dispute, quarrel, and spil one another's blood for it, as earnestly as they would do in defence of their lives and estates: whilst, at the same time, the  
broachers

broachers and teachers of the opinion look on, in perfect security, hallooing the combatants to the battle. If the experience of ages did not prove this kind of madness to have reigned in the world, it might seem incredible to us; so great is the absurdity of it. Indeed the more ignorant people are, the more maliciously bitter and inveterately they maintain their borrowed opinions. Every body's conversation in the world can furnish him with both old and recent examples enough. This observation is remarkably verified in the Romish laity, whose faith and religion is that of the collier, wherewith he baffled the devil, as their legends tell us.——

“ *He believed,*” it seems, “ *as the church believed,*” “ *and the church believed as he believed;*” and so by this circular argumentation he confounded poor satan, with all his cunning. It is manifest they have no rule or standard, or principle, for *their new, or their old popery,*” but what the collier had for his faith. They believe, they say, what the church believes, without knowing more than the collier what it believes: and practise what it commands, as a divine precept, without examination; because absolute obedience and submission to their church is what they call catholic faith: and accordingly the catechist thus defines faith:——*A firm consent to those truths, that are proposed to us by the church, as revealed by God.* But this definition is very obscure, besides the fallacy couched in it: taking for granted that all the proposals of his church are divine revelation: and yet the very obscurity of it may be a reason with some folks for adopting it; thinking it to be a great merit to believe what they do not understand, and to have a faith without knowledge.

As I doubt not but the catechist meant something by his definition, let us see a little what it is, and in what determined sense he understandeth the terms of it. And, first, I think he must mean the pope and his ecclesiastics by the term CHURCH, exclusive of all other Christians from the rising to the setting of the sun, for the Romish laity never propose, de-  
bate



bate or determine any thing relating to faith, religion or worship, or are suffered directly or indirectly to intermeddle; it being their province to obey, and not to judge: as for the Greek and other eastern churches he deems them schismatical, and the reformed churches he accounts heretical. And thus he will not find a company of Christians upon earth to make up his church but the pope and the priests of his communion. 2dly, the terms, *a full consent*, must signify, in his sense, an implicit faith. And 3dly, he must understand, if he is consistent with himself, by *those truths that the church proposeth to us, as revealed by God*, that we are to believe what this company of priests teach, with as strong an assurance as divine revelation: that is to say, we are firmly to believe that the dreams, forgeries, and imaginations of men, are of God. Whereas we might as well believe all impostures, superstition and idolatry to be from the same fountain. And now, upon a supposition that I have opened and expounded fairly the true meaning of the catechist, and drawn out the true sense of the terms of his definition, I may sum up the whole, in plain English, in the following article of faith, viz, "*I do implicitly and with a firm consent believe, as truths revealed by God, whatsoever the priest proposeth and teacheth us; for I see no means to believe the divine scriptures are not fabulous, ONLY the authority of the priest.*"

It may be here objected that the catechist speaks not of the priest, but the church. I grant he does not mention the priest expressly; because to do that would overthrow his system, and defeat his purpose: and therefore he deals in generals, wherein the whole strength of his cause lies. — I crave leave to remind the Romanists, and hope they will seriously consider what I say, that the parish priest or penitentiary, in time and place, is to every individual of the laity the church; for it is from him they receive their faith and religion; it is him they



they follow and obey; and it is on him they depend for their eternal happiness. — So that their faith, hope and trust are placed in the priest, and not in God. Can this be denied without blushing for meer shame? — Methinks I hear some people urge with confidence that the Almighty appointed the church for their guide; and that they are in duty bound to submit to it as such. But pray don't they take the priest's word for this? or do they ever consult their reason, their senses, or the holy scriptures for it? no truly: they are forbid to do it at their peril. Hear what a learned popish doctor teaches. "*It is not lawful for any layman to try, examine or search into articles of faith defined and determined by the church, s<sup>t</sup> as to prefer his own private judgment to that of the church.*" And what means have the laity to know what articles are determined by the church? why none at all, but the word and authority of the parish priest. I shall be glad to be informed if they have any other, and what it is. But before they go about to tell me, let them all remember that there is not a man in the world, who knows explicitly what articles of faith are determin'd by the church of Rome, so as to be able to say, they are these, and no more: or to say, this is the determined sense of this or that article. I ask now what sort of a guide must that be, which leaves men in the dark more than they would be if they had not followed it? Is not this something like the blind leading the blind? No two councils, popes, prelates, schoolmen or divines agree in any one controverted question when the terms of it are expounded to a clear distinct meaning. This is a demonstration they know not what the church teaches; and that, therefore, the dependance of the laity is wholly on the priest; and the talk of relying on the church, as a guide of God's appointment is but so much wind. Instance, the councils of Basil and Trent, the new and old popery, Widenfeldt and the bishop of Meux, and to name

no more, the Franciscans, Dominicans, and Jesuits differ greatly. I ask every sincere intelligent Romanist upon what ground they can believe that God intrusted the pope and his company of priests with the salvation of mankind? What became of all the descendants of Adam before there was a pope at Rome? What do they think is the condition of them who never heard of him? and of those who did, but refuse to enlist themselves under his banner? By what I have here said, it appears plain, that the private view of the catechist is to induce those who may hearken to him, to believe in himself, and to embrace his proposals for divine revelation, although he makes use of the word CHURCH throughout, to arrive at his point, and cover his design on the people.

## STRICTURE V.

Chapter vi.

Question iii.

**I**N answer to which the respondent repeats the ten commandments as they are deliver'd by the church of Rome, which sacrilegiously secreted the second commandment, and divided the last into two, to make up the ten: and then the catechist puts a fallacious question, *viz.* Do not the Roman Catholics trespass the first commandment, which forbids to worship graven images? The respondent answers, no; and gives a reason for his negative, whereof notice will be taken by and by. — What a wicked sacrilege is this man guilty of! what a transparent sophistry! in order to deceive his readers! — Pray, good Sir, did ever the Roman Catholic laity of themselves, and of their own accord, trespass any of the commandments in your sense of the word? Did they ever make it an article of faith to honour and reverence images? Did they ever make *one* commandment of *two*, and *two* of *one*, to colour the practice of idolatry? no. — Was it not the Pope and his priests that thus confounded and abused the divine

divine law, and by fire and sword, curses and damnation, forced those abuses on the people? And is it not that church and its emissaries, that maintain and propagate the abuse? witness the catechist. But notwithstanding the abominable tyranny of these priests, and of the giant of Gath at Rome, they could not succeed in spreading their corruptions and pernicious doctrines, if it was not for that implicit faith, the laity, poor souls! have in them. Whoever has any regard for truth, let him turn over to the 20th chapter of *Exodus*, and he will read there with his own eyes, if he dares to use them, the second commandment in these express words, "*Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in the heavens above, or in the earth beneath, or in the waters under the earth: thou shalt not bow down to them, nor worship them, &c.*" — You see here that to *make* a graven image and to *worship* it, are alike forbidden, although this gentleman profanely suppresses the prohibition against *making* it, and *bowing* to it. — And you may also see in legible characters, that the *worship* of graven images is not forbidden in the *first*, but in the *second* commandment. What apology can the catechist now make for this specimen of his insincerity, and his imposition on his disciples? or what excuse can good people make for suffering themselves, from generation to generation, to be so religiously duped and kept in ignorance by such false teachers? Why will they not read the holy scriptures? Why will they not examine the books wrote by learned and pious Christians against their errors and superstitions, rather than legendary tales, and then judge for themselves! It is plain to Me that the popish clergy have laid the corner stone of deism by their corrupt expositions of the word of God to accommodate it to their system. They have, in truth, so much betrayed and exposed our common Christianity to the scorn and laughter of sceptics and infidels, that it is wearing apace out of the minds and hearts of men,

Methinks it would be a noble act, if the laity, one and all, would resolve to renounce pope and popery and by doing so, transmit the christian religion in its original purity to their posterity, — May the omnipotent God of his infinite mercy, enlighten them to make so holy a reformation. — The two sages from Damascus seem to point to such a providential revolution as this, bating the shortness of the time assigned by them : but it must be observed that a prophecy has extensions, and always more events than one in view ; which secures the authority and credit of the prophet, if the letter of any of his predictions should happen not to be accomplished.

The reason given by the catechist for forbidding to worship graven images is very curious: “ *for by this, says he, was only forbidden idolatry into which the Jews were relapsing at that time.*” If I may presume to guess at his meaning, it is this; that only the idolatry of the Jews at that time was forbidden, and not their idolatry afterwards, or of the church of Rome at present. — If he does not mean this, I acknowledge I do not understand him. — The words, idol, image, picture, representation, when used in a religious sense, are convertible terms, and when any honour, worship or veneration due to God ONLY, is paid, as a religious act, to an image, it is idolatry, whether it is paid to it as a God, or a saint, or an angel, or under any other character or limitation; for that makes no difference. This was the case of the heathen world, and is the very same with the church of Rome; and therefore, the Jew, Heathen and Romanist are equally guilty of Idolatry, if the commandments were universally binding.

It is not to be supposed that the popish clergy do not see very clearly that image-worship was forbidden: they also see the sin and scandal of their own practice, but they likewise see, that the abolition of image-worship, and of praying to their divi or saints would abolish popery; and for that reason they contrived the desperate expedient of razing the second commandment, out of the decalogue, and pro-



prohibiting to read and interpret the Bible; and then by frivolous distinctions and a posse of adverbials, such as primarily, relatively, ultimately; and by calling an image "*a holy representation to engage the sight,*" and by many and various shufflings and prevarications, they have found the way to persuade the laity to believe they neither bow, kneel or pray to an image, at the very time they bow, kneel and pray to it, as their publick offices require them to do, and to which I refer the reader. I own that the art and skill of these priests are exquisite; seeing they enable them to prevail on their disciples to renounce "their reason and their senses, and to believe" "*with a firm consent*" that they do not pray to a saint or picture when they pray to both. — Can saying evasively, they only petition the saint to pray for them, acquit them of idolatry in the sight of God? no truly: or can such a futile distinction be a sufficient ground for an article of faith, "*without believing which no man can be saved.*"

## STRICTURE. VI.

### Chapter vii.

**I**N this chapter the catechist enumerates the seven sacraments of his church: but he might as well make them 700, as reckon confirmation, penance, extreme unction, holy order and matrimony sacraments.

He defines a sacrament to be *an outward sign of inward grace*. if this definition is true, the Eucharist can be no sacrament on popish principles; because if no bread and wine remain after the words of consecration, as the church of Rome teaches, there is nothing left for *an outward sign*. if he says, the body and blood of Christ are there seen, felt and ground by the teeth, as Pope Nicolas made Berengarius swear on pain of death, they can be no sign; for, as the the natural living body of the lion cannot be the

sign of the lion: so cannot the natural substantial body and blood of Christ be the sign of the body and blood of Christ. As for his term *appearance*, it is an empty sound in his creed. The appearance of bread and wine cannot be the natural elements of bread and wine: and consequently the Eucharist is no sacrament, according to his tenets. If he says, the church believes and teaches it to be a sacrament, I answer that *that* is not the point in dispute: but this, Whether the appearance of a material body is the very material body itself? Whether the figure or representation of a thing is the very thing figured or represented? When he proves that the picture of a man is the man himself, nothing I think can be too hard for his wit.

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### P O S T S C R I P T.

**A**S there is at present a grievous clamour against the jesuits, the other orders pretend to join the cry, saying, the Ignatians hold wicked principles and erroneous doctrines, but all this is meer artifice to screen themselves, until the storm blows over. For will any of those orders dare to say, that the infallible Church tollerates erroneous doctrines? Are not they jesuits of the church? Are they not a principal part of it? Are not the bishops, the cardinals, and sometimes the popes elected out of them? Or do those men renounce their vows, and reform their doctrine, when they are advanced? The dominicans are, in all respects, and in every sense, equally as wicked as the disciples of *Loyola*, Did any of the Popes, or other ecclesiastics, or all of them together, condemn publicly their tenets? Did they alter their system, retract the doctrines? or suppress the inquisition? No: the whole Roman hierarchy, every individual of them are, either tacitly or expressly, in act, or assent, guilty. Methinks the laity ought to consider this, and shake off this insatiation. The church of Rome is full of gross corruptions, its practical doctrines  
are

are blasphemous, superstitious and idolatrous, which is a very good reason for quitting it. The apostles *Peter* and *Paul* never said mass, nor sprinkled holy water, or cursed or murdered kings and princes, or raised an army of red crosses to depopulate kingdoms and cities. This belongs to the pope and his clergy, to practice, and to force it on the world as Christian verities,

*Num fingo? Num mentior? Cupio refelli. Quid enim laboro, nisi ut veritas in omni questione illustretur.*

CICERO. *tusc. quest.*

## THE

# Abjuration of GALLILEO.

Who was condemned to be burnt by the

## CARDINALS

- |                 |     |                |
|-----------------|-----|----------------|
| 1. D'ASCOLI,    | }}} | 5. GYPSIUS;    |
| 2. BENTIVOGLIO, |     | 6. VEROSPRIUS, |
| 3. D'CREMONA,   |     | 7. GINETTUS.   |
| 4. A MEFROY,    |     |                |

**I** GALLILEUS, son of the late *Vincentius Gallileus*, a *Florentine*, aged seventy, being here personally upon my trial, and on my knees before you, the most eminent and reverend the Lords Cardinals, Inquisitors General of the universal Christian commonwealth against heretical pravity, having before my eyes the most holy gospels, which I touch with my proper hands, do swear that I always have believed, and do now believe, and by the help of God, hereafter will believe all that, which the holy catholic and apostolic roman Church doth hold, preach and teach. But because, after I had been juridically enjoined and commanded by this holy office, that I should wholly forsake that false opinion, which holds, that the sun is the center, and immoveable, and that I should not hold, defend, nor by any manner,

manner, neither by word or writing, teach the aforesaid false doctrine, and after it was notified to me that the aforesaid doctrine was contrary to the holy scripture, I have written a book in which I treat of the said doctrine already condemned, and produce reasons of great force in favour of it, without giving any answer to them, I am therefore judged by the holy office as vehemently suspected of heresy, *viz.* that *I have held and believed that the sun is the center of the world, and immoveable. and that the earth is not the center but moves.*

Being therefore willing to remove from the eyes of your Eminences, and of every catholic Christian, this vehement suspicion legally conceived against me, I do with a sincere heart, and faith unfeigned, abjure, curse and detest the abovesaid errors and heresies, and in general every other and sect contrary to the aforesaid holy church; and I swear, that for the future, I will never more say or assert, either by word or writing, any thing to give occasion for the suspicion, but that if I shall know any heretic, or person suspected of heresy, I will inform against him to this holy office, or to the Inquisitor or ordinary of the place in which I shall be. Moreover, I swear and promise, that I will fulfil and wholly observe all the penances, which are, or shall be enjoined me by this holy office. But if, what God forbid, it shall happen that I should act contrary by any words of mine, to my promises, protestations and oaths, I do subject myself to all the penalties and punishments which have been ordained and published against such offenders by the sacred canons and other constitutions general and particular. So help me God, and his holy Gospels, which I touch with my own proper hands.

I the abovesaid Galileus Gallileo have abjured, sworn, promised and obliged myself as above, and in testimony of these things have subscribed with my own proper hand this present writing of my abjuration, and have repeated it word for word at Rome, in the convent of Minerva, this 22d day of July, Anno 1633.

THE



A N

# A C C O U N T

O F

## M A R I A  D E  L A  V I S I T A C I O N.

**A**S many who are willing to be imposed on, and not to have the Veil of Error removed from their Eyes, may object to the Authenticity of the following Narration; to remove any Doubt on this head, I shall give the Words of the popish Writers who lived at this time, and wrote of *Maria*. The first is *Stephen de Lusignan* who in 1586 compiled a Book on this Subject in *French*, and dedicated it to *Louisa de Lorena*, Queen of *France*, with this Title-page: — “ The great Miracles, and the most  
“ holy Wounds, which in this present Year 1586,  
“ hath happened to the right reverend Mother,  
“ now Priorefs of the Monastery *de la Aucienciada*  
“ in the City of *Lisbon* in the Kingdom of *Portugal*,  
“ of the Order of preaching Friars, approved of by  
“ the reverend Father, Frier *Lewis of Granada*,  
“ and by other Persons worthy of Credit, as shall  
“ be seen at the End of the Discourse”. *Lusignan*,  
for Confirmation of what he advances, produces three Letters. 1. From the Provincial *Antonio de la Cerda*, to *Castro* Proctor for *Portugal* at *Rome*, to be shewn to the Pope. 2. From *Lewis of Granada* sent to the Patriarch of *Valentia*. 3. Another Letter sent by *Cerda* to *Castro*. In the first of these we find *Maria* at the Age of Eleven entered the above Monastery, and at that of Sixteen made Profession. Its said there, that *Moses*, *Mary Magdalene*,

lene, St. Dominick and St. Thomas Aquinas, with St. Catherine of Siena frequently appeared and conversed with her. That the other religious of the Convent often saw her environed with Brightness, and lifted up in the Air, with Streams of Light issuing from her Breast and Face. That on the Feast of St. Thomas between Four and Five in the Morning, our Blessed Lord appeared to this *Maria*, from his Feet, Hands and Side issued out Beams of Fire, which wounded exactly the same Parts of her Body, and which are clearly to be seen. So great a Noise did those Miracles and lying Wonders make, that Cardinal *Albertus* of *Austria* sent Information to Pope *Seftus* V. to whom he writ back in this Manner. —

“ We have read that thou has procured to be written  
 “ the Virtues of the Priorefs of the *Aucenciada*, and  
 “ of the great Benefits which God hath shewed her,  
 “ we pray the divine Goodness to make her from  
 “ Day to Day more worthy of his Grace, and en-  
 “ rich her with his heavenly Gift, for the Glory of  
 “ his Name, and the Joy of his Faithful. Given in  
 “ St. *Mary's* at *Rome*, with the little Ring of the  
 “ *Fisher*. *Sepr.* 10. 1584. and of our Bishopdom,  
 “ &c. Subscribed *Antonio Prucha Badulini*”. After this luculent Testimony of the Pope himself, to the Sanctity of *Maria*, we need not dwell on proving how celebrated she must have been thro' *Europe*. I cannot however omit something extremely remarkable: *Philip* II. King of *Spain*, purposing in the Month of *April* 1588 to send his invincible *Armada* for the Conquest of *England*, made choice of this *Maria* to bleis his royal Standard, which she did with many superstitious Ceremonies, and delivered it to the Duke of *Medina Sidonia*, and pronounced Success to the Expedition, and that he should return a victorious Prince. This Standard was carried in a grand and solemn Procession; there were present Cardinal *Albertus* Governor of *Portugal*, the Pope's Nuncio, and many Nobles, Prelates and Gentlemen; however, about the Beginning of  
 the

the following *December*, all her Holiness vanished, and her Impositions were found out. We all look with an envious Eye on any superior remarkable Excellence above ourselves. To this we are indebted for the Detection of *Maria*. The Nuns of her Convent cou'd not bear, that she who was of mean Birth, and ignorant, should yet be so highly esteemed, and universally admired, as a Personage of unusual Endowments. This set them to watch her with the more Accuracy and Care, whereby they at length discovered so much, as gave good Grounds for suspecting her to be an Impostor, and the whole an ar-rant Cheat; they therefore committed the Verification of her Wounds, and Holiness, to the Archbishops of *Lisbon* and *Braga*, the Bishop of *Guardia*, the Provincial of *St. Dominick*, the Inquisitors of the City, and Doctor *Paulo Alphonso* of the King's Council. After they had examined her on the Information, quickly found the Deceit, and told her the only Way to alleviate her Crimes, was to make a full Confession, which with some Difficulty she was at length brought to. She acknowledged that she painted the Wounds on her Hands, and those on her Side and Head, were made with a Penknife. That the Brightness which the Nuns often observed to be on her in her Cell, was made by putting some Fire on a chafing Dish and setting it before a Glass, and that she appeared to be raised in the Air by certain Pieces of Timber she had provided for that Purpose, with many other simple Tricks and Practices. She was condemned to perpetual Imprisonment, without Confession or Communion for five Years. Thus ended this extraordinary Affair of *Maria de la Visitation*. Not unlike this are the Reports two commonly believed of *Thomas Tasburg* or Father *Tamburin*, who is said to remain in *St. Michan's* Vaults in this City, without Corruption, since the Year 1727. Which the Writer of this, having Visited out of Curiosity and felt the Body, can most faithfully assure the Publick to be absolutely false. The outward Skin

is.

is as if tanned, occasioned by Aromatics, but his Internals are in Powder. However the Curious may find some satisfaction in seeing this Jesuit, which may be easily done.

Not long since there Appeared an unusual Brightness Circumsufed round a certain *Romish* Clergyman, who Officiated in the Popish Chappel at *Swords*. To the Honour of the present Parish Priest Mr. *Delany*, who suffered not the delusion to go on, after Observing carefully, he found that a Fellow sat opposite the Sun, and received the Rays on a Looking glass, which he reflected on the Priest. Had not the above worthy Gentleman exerted himself on this Occasion, its impossible to say where this superstitious Humour would end.

F I N I S.

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